

# The Holy Cross Magazine



DESCENT FROM THE CROSS

By Roger van der Weyden

(Courtesy of the Metropolitan Museum of Art)

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# The Holy Cross Magazine

Mar.



1948

## The Joy Set Before Us

By S. C. HUGHSON, O.H.C.

**W**AS it not Blessed John Keble who, with his keen spiritual insight, referred to the Church's great season of penitence as the "dear feast of Lent"? To most minds there would seem to be something contradictory between a fast and a feast. But this is not the case with those to whom it has been given to catch the real significance of penitence, for true penitence is always full of joy.

The Scriptures are full of the joy of repentance. When our Lord came to redeem the world by His Cross and Passion, by such suffering and sorrow as man had never before experienced, it was "for the joy that was set before Him that He endured the Cross, despising the shame." Through all His life He knew what lay before Him, but it cast no shadow on His Heart. One recalls the painting by Holman Hunt of the young Christ in the carpenter-shop at the close of day. He is represented as standing in the doorway, looking out towards the setting sun and, weary with the day's toil, He stretches out His arms to flex the tired mus-

cles and, looking back over His shoulder, He sees His shadow lying behind Him on the floor. With arms thus extended, the shadow of His figure falls on the floor, outlined in the shape of a cross. But there is no shadow on His face. Rather is it illuminated with the joy of anticipation that He is appointed of His Father through the Cross to redeem His people whom He loves with an everlasting love.

Those who have caught the spirit of Christ, are full of a like joy. Even the Messianic prophets caught the vision of this joy in the Heart of the Crucified. Isaiah in his fifty-third chapter gives us the prophecy of the Passion. He describes Him, in one of the rarest passages to be found in the literature of any language, as "despised and rejected of men; a man of sorrows and acquainted with grief;" but he concludes with the assurance, "He shall see the travail of His soul, and shall be satisfied." One is reminded of the Abbé Saudreau's definition of joy as "love satisfied." St. Paul describes this joy and satisfaction as being communi-

cated to His faithful people who are to be "sorrowful yet always rejoicing"; full of sorrow for their own sins, sorrowful for the sins of the world by which the dear Lord is being continually dishonoured, but finding joy in the knowledge that the great work has been consummated whereby sin is done away, His people saved from the effects of past failures, and fortified by divine grace, with such strength as will most surely enable them to give Him the service which will rejoice His Heart, and fill them with a joy which "no man taketh from them."

In these considerations we are not to lose sight of the truth that Lent is indeed a season of penitence, but the test of our Lent will be the joy we find in it, for out of penitence must ever arise the fulness of joy. The deeper the penitence, the richer the joy. There are those who can find no rejoicing in sorrow for sin, but if we are conscious of being in this class, we shall need to ask ourselves very searchingly whether our repentance is a godly sorrow not to be repented of, that is, which will contain nothing of which we shall ever be regretful, nothing that will bring grief or depression; or the "sorrow of the world which worketh death."



"FOR THE JOY"

If it be this godly sorrow—that is, the sorrow which is a precious gift from God Himself, by which He will create and make in us new and contrite hearts—then surely we shall have reason to rejoice with joy unspeakable and full of glory. And as we pass on day by day through this Lenten time more and more shall we realize that it is a time of joy and gladness. So, again, we are to keep in mind that the measure of our joy is to be the measure of the value of the Lent to our souls.

For what purpose do we seek repentance? Why do we go through our self-examination, our confessions, our fasting, and our exercises of penitence of these days during which, as the Prayer Book describes it, "the Church requires such a measure of abstinence as is most especially suited to extraordinary acts and exercises of devotion?" It is not uncommon to find uninstructed persons who will ask these questions, thinking that such exercises can only be counted as that which will bring a certain darkness and merely human sorrow to the soul.

If the aim of all this were our condemnation, well might these questions be propounded; but what joy must fill our hearts when we learn that the only aim is the pardon of our sins, which can be taken away only by penitence; that this pardon will ensure that these sins, many and black as they may have been, will be utterly done away with, that they will never be mentioned to us again, either in this world or the next, that they will become as though they had never been. The tribunal of penitence, as the confessional is called, is not a tribunal of justice, for if strict justice were meted out to us, of all men we would be most miserable. But it is a tribunal of love where the mercy of God is distributed to sinners, and where the assurance of pardon and peace is given.

Surely, then, as the days of Lent pass in succession and we draw ever nearer to Calvary and the Cross, our joy must be deepened more and more, and as it deepens, like all deep things, it will acquire a quality of calmness which comes from assurance concerning God's attitude towards the sinner.

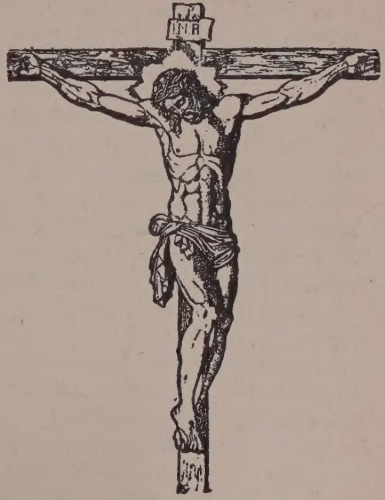
Let him offer to God a penitent heart, as best he can, even though that best be a poor best, and the promise will be fulfilled, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," for has not the Lord declared "him that cometh to me I will in no wise cast out"? Such assurances tranquilize the heart; the virtue of penitence is always a tranquil virtue, for there can be no doubtful contingencies in the promises of God, and these promises bring the sure offering of the gift of peace.

Peace—how men everywhere and in every age have longed for it! This longing is expressed continually in every language of the earth which possesses a literature. In our own Sacred Scriptures the word is used in one form or another many hundreds of times, and always, in some sense, its use shows that it stands over against some form or condition of sin. Sin and peace are mutually destructive. They are the antithesis of each other. Peace is the fruit of righteousness, and it can be found only in the operation of righteousness. This is why any effort to induce peace, either amongst individuals or amongst nations, which takes no account of God who is the author of all righteousness, is pre-doomed to failure. Where sin is there can be no peace. But where the peace of God enters, sin is instantly neutralized and disappears, and he who holds fast to the peace of God, is doing that which makes his perseverance in grace sure.

The Church teaches us these lessons in one of the most gracious collects in her liturgy, that for the twenty-first Sunday after Trinity:

"Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind."

We are taught everywhere, as we have already seen, that penitence as a gift from God is necessary to pardon, and pardon issues in peace. But pardon and peace, if we observe the order in which they appear in the collect, are not the consequence of the cleansing from sin. It is rather the other



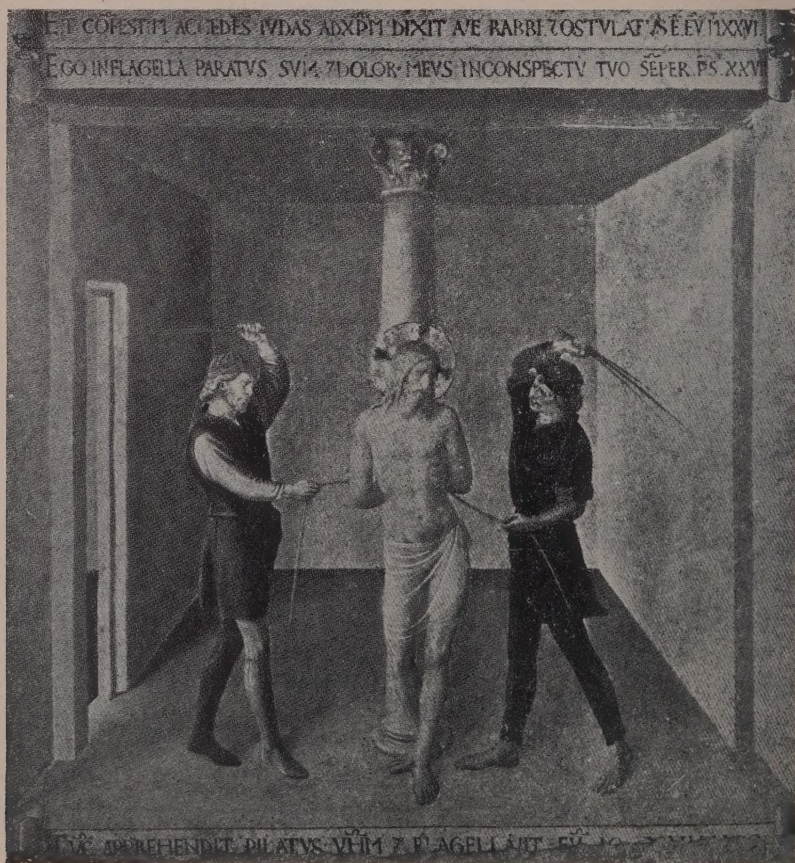
way round. We pray that God may grant us pardon and peace in order that we may be cleansed from all our sins. Our part, under the influence of the Holy Spirit, is to repent. God then makes us the gift of pardon and peace, and as a consequence the merciful cleansing takes place. We are not, however, to think of a chronological order here necessarily. God acts in granting the pardon which is always accompanied by peace, and that action is the cleansing. Then we are ready and able, through the grace involved in the divine action, to serve Him, and this service is again a suggestion of peace, for we ask that "we may serve Him with a quiet mind." Again, we find no doubts or contingencies. All is certain, because it is based on the loving promises of God, and He is faithful who promised. We suffer no agitation as we would if we were doubtful.

We find here that which so often appears in God's loving dealing with His people. Through His goodness we are enabled to serve Him with a quiet mind, and then, in turn, that service guarantees us the increase of peace. It illustrates the truth of the saying in Dante's *Il Paradiso*, the will of man is "quieted by the virtue of charity," through oneness with Him "who inwills us with His will," and "His will is our peace." The doing of His will, as it is revealed to us, with love and faithfulness,

leads us on to the life of perfect peace. If we in this blessed season can be so guided by the divine will that His will finds its fulfillment in us, then will the graces and blessing He has prepared for us become ours indeed, and day by day, as the season moves on, we shall realize joyfully that Lent is no time of hardness, for the very austerity of our Lenten fast will prove a feast which will be dear indeed to us, precious above all else, and full of the joy of God. In the courts of heaven where our destiny—the only destiny prepared for man—awaits us, service and peace will be perfect because love will be perfect. On earth, in Lententide and in every other day and season, every deeping impulse of love will conform us the more to the pattern of the heavenly life, the life in which we are caught up into the perfect and infinite peace of God which passeth all understand-

ing. This peace we cannot understand, but we can know and experience it, even as our Lord told his disciples that it was given to them to know the mysteries of the kingdom to know of their existence, and to enjoy them, though the comprehension of the lay beyond any human grasp.

Here in this mortal life the one requirement is to love, and through the driving force of our wills, fortified by the strength of the human will of Christ which is transmitted to us in the Sacraments, we are to deepen and increase that love continually. With the growth of love will come the eagerness to serve, and the power to "serve Him with quiet mind," and the increase of peace will be ours. Then will come to pass within us the consummation of which the psalmist sang—"Mercy and truth are met together; righteousness and peace have kissed each other."



# The Calendar of Christ

BY CARROLL E. SIMCOX

## Fourth Sunday in Lent

### THE EPISTLE

*Galatians 4:21-31.*

**M**Y first impulse is to say, Skip it! But a hard scriptural nut like this one presents a peculiar challenge to the conscientious preacher. And we certainly have no right to pass a scripture up solely on the grounds of its difficulties. But if you feel that you cannot explain the Apostle's elaborate allegory without getting yourself and the congregation bogged down utterly, you had better confess your insufficiency and leave it alone.

There is a real sermon here that needs preaching somewhere during Lent (although you might find a better text and grounding for it elsewhere). The sermon is that we are not under bondage to a code: we are sons, not slaves. But freedom and discipline are not antithetical. If we discipline our lives—"bring our bodies into subjection"—it is not for the sake of satisfying a despotic deity who for some reason loves to see us uncomfortable and unhappy for His sake; we discipline ourselves rather that we may serve God more effectively and wholeheartedly as His grateful children.

The point of St. Paul's allegory is simply that we Christians are the true heirs of the Kingdom promised to the seed of Abraham. It is not often that Paul resorts to such artifices to make his points. He does so here simply because his opponents have been using such sophistical arguments and he is undertaking to show that two can play at that game.

### THE HOLY GOSPEL

*St. John 6:1-14.*

"Refreshment Sunday" richly deserves its place in the middle of Lent. If you have been preaching a series of grimly realistic sermons on "Sins of the Saints," or divine judgment, or any other sober theme, it might be well to interrupt it here and let this Gospel preach itself through you.

Don't apologize even to yourself for giving it a mystical interpretation. It was given that by the early Church and it is unquestionably the right way of reading it: provided of course your interpretation is correct.

The Feeding of the Multitude prefigures the Eucharist and is, from our point of view, a divine commentary upon the Eucharist. There are a number of things that can be said in the course of this interpretation. You may want to say them all or you may choose one or two for special concentration.

One such thing is that our Lord reveals to us in this incident His concern for the bodies as well as the souls of men. Their stomachs were empty, so He fed them. As followers of Him we must feel a similar concern. If the Catholic Christian understands the Eucharist as well as he prizes it he will be passionately sympathetic with his brethren in bodily want.

The "five barley loaves and two small fishes" which were the constituent matter of the miracle just as the bread and wine are the matter of the Eucharist, were, to begin with, gifts of God. It is significant that our Lord did not manufacture the food for the crowd *ex nihilo*, but out of some gifts of God already on hand. This is a reminder that "all good gifts around us are sent from Heaven above." Is it a "miracle" that a few loaves and two fishes can be made to feed a large crowd, or that bread and wine can be made the Body and Blood of the Lord? Yes. But the miracle begins with the very existence of loaves and fishes, bread and wine. Of course the two sets of "miracles" are in different logical categories, and if one demurs at calling the processes of nature "miraculous" we may concede the point. But what counts is that we recognize that all things created, whether of "natural" or "supernatural" origin, are to the eye of



THOUGHT TO BE ST. THOMAS AQUINAS  
(His feast is on March 7th)

faith signs and wonders of the divine goodness.

The gathering up of the fragments that nothing be lost was undoubtedly prompted by our Lord's remembrance that people get hungry again, and also that they might meet other hungry people along the way. There is thoughtfulness in the compassion of the Mind of Christ. Mystically, the "fragments" represent the poor scraps of humanity whom the world would toss out with the garbage but whom our Lord lovingly remembers and seeks.

You should read the rest of this great Bread-of-Life chapter in St. John before preparing your sermon. You may want to bring in the truth about how loaves and fishes satisfy our bodies for a time but only for a time, while the Food of the Eucharist is the "Medicine of Immortality." I personally

regard that as *the* sermon here, but that is a purely personal viewpoint.

## The Fifth Sunday in Lent

### THE EPISTLE

*Hebrews 9:11-15.*

The theme is the Atonement, and Passion Sunday is the time *par excellence* for a sermon on this theme. But the Epistle as it stands is hardly comprehensible to the modern man in the pews, and anything like a full exposition of the soteriology of *Hebrews* from the pulpit would only distract your hearers' attention completely from what you want to say. You might summarize the author's argument in a sentence: he is saying that the old ritual sacrifices of Israel did not fully accomplish their purpose of cleansing the faithful from sin, but Christ in His perfect and eternal Sacrifice does.

Our Lord's Sacrifice is eternal. That is the first point to make. He goes on forever offering Himself in loving obedience to the Father and in loving intercession for us.

The Incarnation as a whole, not simply His death, was a part of His eternal Sacrifice. It was as a result of having offered Himself to the Father in eternity that He took our flesh upon Him and suffered for us. This needs strong emphasis in our preaching and teaching if a morbid and sentimental cruciolatry is to be avoided.

Because He took our nature upon Him, He makes it possible for us to take His nature upon us—*i. e.*, to enter union with Him. Thus we become at once *beneficiaries* of His eternal Sacrifice and *sharers*—as members of His Body who have taken up His Cross—in it. Thus there is this double aspect of our relationship to Him: we are ourselves saved by His Sacrifice, but as faithful cross-bearers we are also co-workers with Him in His redemptive work among men. This makes us both reconciled to God through Him and reconcilers of others to God in Him.

A sermon along these lines is certainly not conformable point by point to this passage; but now and then the only thing you can do is to use a text or scripture as a point of departure. So here.

#### THE HOLY GOSPEL

*St. John 8:46-59.*

The curse of "the Jews" (in the Fourth Gospel the particular enemies of our Lord rather than the Jewish people as a whole) was their spiritual pride. The basis of that pride is clearly revealed in this passage.

It seems to me that the most effective use of this Gospel is a transposition of reasons for fatal pride: "the Jews" rested complacently upon their descent from Abraham, while their spiritual children in the Church are tempted to rest upon their "descent" from the Apostles. "To Abraham and his seed were the promises made," indeed; but not at all on the terms these people imagined. The seed of Abraham were expected to behave accordingly, precisely because they *were* the seed of Abraham. It must certainly be likewise with us who are of the

Catholic and Apostolic Church. Of us to whom so much is given, much must be required. We need to remind ourselves at the beginning of this somber season that the "seed of Abraham" in the Church today have it within their (our) power to crucify the Son of God, even as did "the Jews."

#### Palm Sunday

THE EPISTLE

*Philippians 2:5-11.*

Most scholars tell us that this passage was a Christian hymn with which Paul and his readers were already familiar. This would make it very "primitive" indeed. It might be pointed out that here is one of the very earliest expressions of belief about Jesus that we have in the New Testament. It is uniquely valuable to us then as giving us knowledge of what there was about our Lord in His earthly life that impressed most profoundly the people who were so very close to Him in time. (Almost certainly many of those who used this "hymn" had



ST. GREGORY (March 12th)

known Him "after the flesh.") What impression, then, had He made on them, judging from this passage? There are really three: (1) His original majesty. He was God-manifest to these people. When those who actually saw Him and knew Him reflected upon Him, they thought of God rather than of man. The point needs stressing, to combat the erroneous but wide spread notion that the divinity of our Lord was a "later ecclesiastical invention" and never occurred to the first generation of Christians. (2) His inexpressible humility in His incarnate life. It was such that it filled them, not with pity, but with awe. (3) His present exaltation. The lowly Jesus is now the heavenly and triumphant Christ. There was no doubt of that in their minds. But His "lordship" which all the world must own has been established, not by His eternal glory, but by His temporal self-humiliation.

If you can simply drive home these three "impressions" as we catch them from this early paean to Christ, your sermon will be perfectly sufficient. Don't moralize much, if at all, about humility as a desirable virtue. But there is a "moral" in Paul's opening words: "Let this mind be in you, which was also in Christ Jesus. . . ." The moral,

properly interpreted, is that if we be in Christ and of Him, we shall be concerned never at all with face-saving or holding our own in the world; the true Christian will always "take upon him the form of a servant" and will find in it glory rather than degradation.

#### THE HOLY GOSPEL

*St. Matthew 27:1-54.*

The passage is much too long for exposition. If you intend to preach the Passion on Good Friday, you might better use for the sermon either the Epistle or the account of the Triumphal Entry. (Mark 11:1-11 is probably the most primitive account.) If you base your sermon on the latter, bring out the tragic irony of the event: the enthusiastic hosannas of the crowd arising out of a complete misconception, not simply of the nature of Jesus the King, but of God. For as people think of the Messiah so also do they think of the God in whose Name Messiah comes. The problem is still with us. Do we want the God and Father of our Lord, as He really is, or do we want a blood-and-thunder deity?

#### Easter Day

##### THE FIRST EPISTLE

*Colossians 3:1-4.*

A magnificent base for a doctrinal sermon on the Resurrection as making possible our present living relationship with Christ. The greatest blessing of the Resurrection, after all, is not that it is a pledge and promise of our own resurrection in Him, but rather that it makes it possible for us to enter union now with the living Lord. If we set our affections upon Him now, we shall find Him and be found of Him.

##### THE FIRST GOSPEL

*St. John 20:1-10.*

There is nothing distinctive enough about the Johannine account of the Resurrection to call for special homiletical treatment. In fact, it is much better on Easter Day not to bring "critical problems" into the sermon at all. If you sense the need of an apologetical vindication of the historicity of the Resurrec-



ST. JOSEPH (March 19th)

(Courtesy of the Metropolitan Museum of Art)



DEATH OF ST. BENEDICT  
Father of Monks  
(March 21st)

tion you might better leave it for one, or more, of the Sundays after Easter. It is enough on Easter Day just to affirm the fact, simply and triumphantly. Let the hymns and liturgy "take over" the preaching pretty largely on this day. What you have to do from the pulpit is to point out that "Christ is risen" is *the* Gospel.

#### THE SECOND EPISTLE

*I Corinthians 5:6-8*

The identification of Christ with "our passover" calls for a perilous amount of explaining for an Easter sermon. The point here for the modern Christian is that we have to *live* our Easter faith in the world.

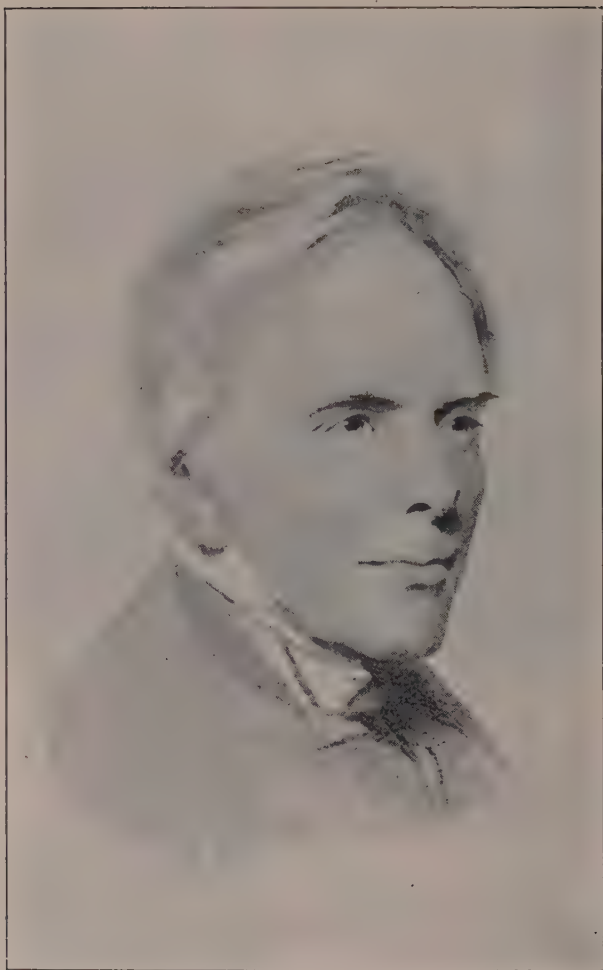
#### THE SECOND GOSPEL

*St. Mark 16:1-8.*

This is better for homiletical treatment than the first Gospel. It is more dramatic, and it contains also the foretelling of what was to come: that the Church was to be re-constituted on the basis of the Resurrection. The Church was originally the company of the witnesses of the Resurrection.

It is basically that today. The distinctive thing in Christian experience is actual union with the risen, living Lord. Because He lives, we live also: with Him. And we Christians in the 20th century stand in an unbelieving and dying world as the chosen *witnesses* of the risen Lord. We are His company, and He sends us forth to tell the world that He lives.

Effective evangelism, which the times so insistently call for, requires of all Churchmen, that they be really prepared to teach others the truth which is reality; the standard of behaviour which acceptance of that truth imposes; and the adoration which is rightly accorded Jesus Christ for having communicated to men the Truth, shown them the Way, and given to them so abundantly the Life which makes all things new.—*The Bishop of Long Island.*



BLESSED JOHN KEBLE (March 29th)

Author of the Poem Below

*They gave Him to drink wine mingled  
with myrrh: but He received it not.*

"Fill high the bowl, and spice it well, and  
pour

The dew's oblivious: for the Cross is sharp,  
The Cross is sharp, and He  
Is tenderer than a lamb.

"He wept by Lazarus' grave—how will  
He bear

This bed of anguish? and His pale weak  
form

Is worn with many a watch  
Of sorrow and unrest.

"His sweat last night was as great drops of  
blood,

And the sad burthen pressed Him so to  
earth,

The very torturers paused  
To help Him on His way.

"Fill high the bowl, benumb His aching  
sense

With medicined sleep."—O awful in Thy  
woe!

The parching thirst of death  
Is on Thee, and Thou triest

The slumb'rous potion bland, and wilt not  
 drink:  
 Not sullen, nor in scorn, like haughty man  
     With suicidal hand  
     Putting his solace by:

But as at first Thine all-pervading look  
 Saw from Thy Father's bosom to the  
 abyss,  
     Measuring in calm presage  
     The infinite descent;

So to the end, though now of mortal pangs  
 Made heir, and emptied of Thy glory,  
 awhile,  
     With unaverted eye  
     Thou meetest all the storm.

Thou wilt feel all, that Thou mayst pity all;  
 And rather wouldst Thou wrestle with  
 strong pain,  
     Than overcloud Thy soul,  
     So clear in agony,

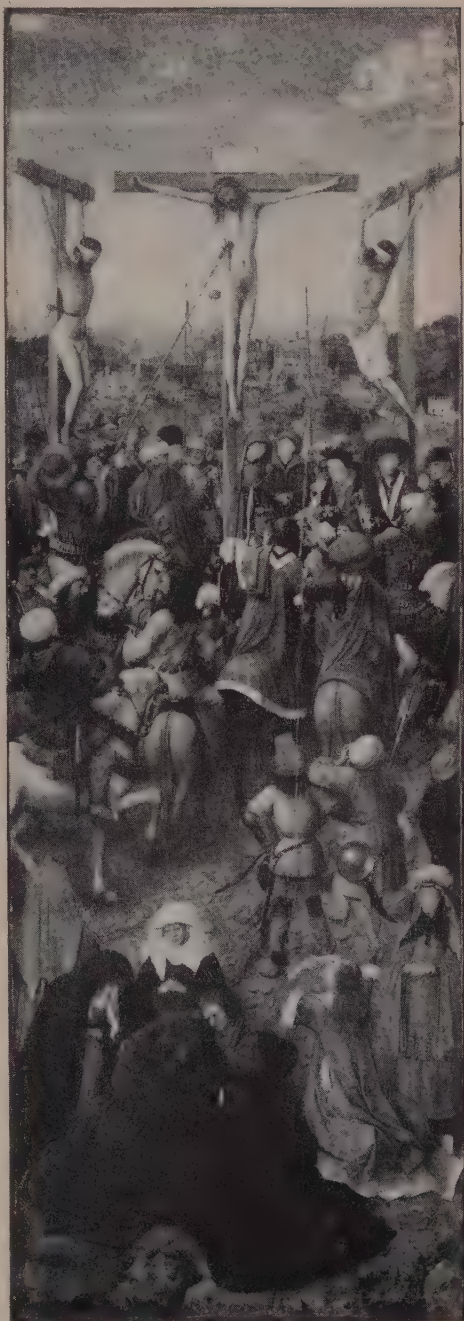
Or lose one glimpse of Heaven before the  
 time.  
 O most entire and perfect sacrifice,  
     Renewed in every pulse  
     That on the tedious Cross

Told the long hours of death, as, one by  
 one,  
 The life-strings of that tender heart gave  
 way;  
     E'en sinners, taught by Thee,  
     Look Sorrow in the face,

And bid her freely welcome, unbeguiled  
 By false kind solaces, and spells of earth:—  
     And yet not all unsoothed;  
     For when was Joy so dear,

As the deep calm that breathed, "*Father,*  
*forgive,*"  
 Or, "*Be with Me in Paradise to-day?*"  
     And, though the strife be sore,  
     Yet in His parting breath

Love masters Agony; the soul that seemed  
 Forsaken, feels her present God again,  
     And in her Father's arms  
     Contented dies away.



THE CRUCIFIXION  
 By Hubert van Eyck

(Courtesy of the Metropolitan Museum of Art)

# True Source of Action

By RALPH E. COONRAD

IN the Catholic concept of things *being* is more important than *action* because the doings of a person are dependent upon what he is. It is recommended however that certain acts, as prayer, meditation, retreat into silence, be done through faith even though they may not be completely understood, and even though nothing of concrete nature may ever consciously come out of them. The end of this practice is the transformation of the person so that what he is in the silence of himself overflows into the practices of his life. Not that activity is bad, and that only silence and meditation are good. Rather, activity properly directed is good, but silence and meditation are the things that direct it.

Silence, in the language of ascetic theology, is a tool, a psychological, physical, and spiritual agent by which the world with its noises is shut out while the person listens to the voice of God. The thick stone walls of northern churches not only protected the faithful from wintry blasts and noises of the outside world, they enshrined the silence wherein Christ lived and spoke to the soul. It is much more important to lift one's mind and soul to God than it is to wag one's tongue. A friendly greeting is limited, if not frustrated, amidst the cacophony of a railroad station. The saints found strength in silence when they lifted their minds and souls to God and listened to what He said. Their practice of silence and meditation was not negativism, or inertia, or self-negation. It was the source of their activity.

It was said of Saint Clara that the poor and sick always knew when the saint had returned from long hours of prayer in silence because her activity was so great and her joy so full. The intellectual writing of St. Thomas Aquinas covers many large volumes, yet he never set pen to parchment until he had taken himself in silence and prayer to the Father. Often when reason could find no solution to the problems of philosophy he betook himself into contem-

plative silence from which he emerged at times in ecstasy of action. His great hymn *Adore te Devote*, was written after long silence in which he sought God only for the sheer love of Him.

Actually, silence in Catholic Christianity is as much and as necessary a part of life as activism. The virtues of silence and activism are not antithetic to each other, but complementary. Meditation is not an incidental excursion into the presence of God to get away from the active world. The silence of meditation (and to a larger degree contemplation) provides the calm by which souls, often distraught and confused, come to a proper sense of values, a sense of first things first. There is the meditative calm of the philosopher and the scientist in which reason becomes more acute, and insight more clear. This is just as true in the spiritual world. Silence is the core of meditation, and contemplation; it is the very essence of a retreat, whether for one day or ten.

The silence of meditation does not end in the contemplation of self, like the Egyptian anchorites and pole-sitters who contemplated their navels; theirs was subjectivism, self-thought, a turning of the mind within and staying there. The true purpose of silence and meditation is that one may look into the face of God. Action is intelligible, recognizable, as Christian action only as it is the expression, the overflow, of such meditation rooted and grounded in silence.

Before the crucifixion Christ departed from the world into a desert place to be close to His Father. Christians ("imitators" of Christ, for that is the meaning of the word "Christian") are expected to depart from the world for a time, be it a day or a month, to attune the soul and mind to the voice of God. This departure may take the form of a quiet day or a full-scale retreat, but in either case its primary purpose is imitation of Christ. It is foolhardy to say that the command of Christ to pray in one's

oom, to depart into a desert place to commune in silence with God, is a negation of activity or a doctrine of inertia. He whom Christians are to imitate, however poorly they may do it, was a Master of activity of the soul and mind in silence. Silence and meditation are ascetic practices through which one looks into the face of God for the dual purpose of loving Him for Himself and of uniting one's self to Him that He may mould the will as He chooses.

The purpose of silence and meditation in Catholic tradition is not, as often appears in sectarianism, merely psychological, subjective, therapeutic—to calm one's nerves, to provide occasion for self-evaluation and synthetic thrill, to instill a sense of good feeling and of godly approval. Self-pity is not a synonym for humility, nor is self-righteousness an emanation from one's union with God. *In Catholic tradition the purpose of silence and meditation is to lift man to God, not to drag God down to man.* God would not be God could He be so dragged. Our purpose is to adore God for What He Is, to apprehend Him.

The evidence for the value of silence and meditation does not consist in mere "personal experience" in the psychological sense. Genuine experience of God is so subtle, so quiet, as not to be physically felt. The transformation of the mind and soul may be so extended as not to be realized with certainty on point of time. And yet there may result from silence and meditation an intuitive assurance, absolutely unexplainable, that one has been with God. The presence of God may be a gradual awakening, an awareness, growing out of the practice of that presence in silence and meditation over a period of time.

People are legion to whom the "personal experience" of God is little more than the elevation of their own ideas and ideals, a kind of wish-fulfillment; God becomes a kind of extension of their own mental processes and highest aspirations. They expect of God sheer magic almost as vulgar as the puff of smoke which introduces Mephistopheles in the opera *Faust*. Far too often even the initiated, as well as the skeptical, expect sheer acts of magic, a special mani-

festation of God as a reward for coming into His presence. Real awareness of the presence of God results from growth in holiness through the practice of silence in meditation and, where one is so endowed, in contemplation.

There is also what is called "liturgical silence" in the public services of Catholic tradition; silence at specific times during a service when nothing is said aloud. Sectarianism is obsessed with a tendency towards excessive talk with a minimum of silence during which to listen to God. Laymen unpracticed in the silences of Catholic worship become uneasy, even suspicious of what the officiant is doing, unless they hear what is going on. Sectarianism pays little heed to the "thunder of silence."

The Catholic Christian cannot subscribe to the theological quietism of Quakers, but there is kinship between Catholic and Quaker in the use of "liturgical silence" through which to seek out the will of God. Is it not unique that they who have developed the



FR. ALLEN (March 26th)

practice of the "inner light" through silence do so much good and talk so little? The writer has seen Quakers, not many of course, at Benediction of the Blessed Sacrament, perfectly at home in the long silences of pure adoration.

"Liturgical silence" is that sudden and abrupt end of talking during formal services of the Church, as the Mass, when nothing is heard, and when action may or may not go on in the sanctuary: the Lord's Prayer begun by the priest and said silently by all; the elevation of the Body and Blood of Christ after consecration, in silence and adoration; the silent prayer after the reception of Holy Communion; the silence during Benediction of the Blessed Sacrament when one says nothing but looks in adoration on the presence and splendor of the Sacramental Christ; the silence for prayer after any blessing.

The deduction is proper from what has been said that the Church is far from deprecating psychological acts, and is perhaps the oldest user of all the senses of the human body to the glory of God. The Church directs the concentration of those senses through things seen, heard, felt, tasted, and smelled, that the senses may be controlled by the will and become the servant not the master of the body. Visual education is much in the forefront to-day. It is not new: it was practiced in religion long before the Christian era. The Christian Church fell heir to the noble heritage of temple and synagogue. Liturgical action in which the laity participate in the unfolding drama of Christ, is frequently interspersed by silence because no words are adequate to express what is being done. The eye rests on a picture, a statue, a cross, a crucifix, or the printed page! In silence one looks without speaking! The imagination is kindled, the emotions stirred, and the soul is lifted from a mundane world. Eyes need not be closed; there is no rigid rule. Sometimes to close the eyes for concentration in silence shuts out God as well as the world by directing thought inward and downward rather than outward and upward.

The purpose of liturgical silence, silent prayer, silence in meditation and contempla-

tion, is to direct thought inward *only the mind and soul may be lifted to God*. When extremes of blatancy and austerity crept into the Catholic and Protestant religions eyes and ears were closed to the noise, austerity, and pride of things. But at other extreme was encouraged, dangerous yet so human it must be guarded against, namely, the concentration on self, the subjectivism which emphasises what one gets from God and not the sheer adoration of Him for love of His beauty. Silence, then, is a tool of the mind and spirit in prayer, meditation and contemplation. It is not a period in which the soul quiescently looks inward upon itself either in self-pity, self-evaluation of its own ideals, or self-adoration. Through the use of psychological practices in silence the mind and soul are lifted to God to be moulded as He wills.

Meditation is not peculiar to Christianity or even to religion. Silence and meditation are inherent parts of Far Eastern religions. St. Anthony of the Desert, in Egypt, did not originate their use but he did begin their Christian development in the monastic life. The philosopher meditates and contemplates; the scientist seeks thought and contemplation in silence, often during physical activity in the laboratory. Somewhere it is said of St. Francis of Assisi that he would wrap himself in his tattered cloak and travel through city streets utterly oblivious to everything but his meditation. The Catholic concept of meditation is the mind and soul looking inward upon themselves and outward upon God. The soul's inward look is fleeting, for it gains power and strength of insight only as its gaze rests more intently upon God.

Consider the sixth chapter of the Book of Isaiah. The death of the King Uzziah, who thought he was also a priest, has just shocked the nation. The Prophet of Deliverance has entered the Temple, his heart leaps with the Vision of God. The passage is mystical and ecstatic in nature. Isaiah sees the Lord "high and lifted up." He hears the host of heaven cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory"—that great Sanctus which shook the Temple. The psychological factor



of mystical experience have come into play; Isaiah sees and hears with eyes and ears of soul and body. Isaiah looks with electric intensity upon God, listens to Him, and sees himself as he is, his soul and mind effaced and naked before the Lord. Then, for the first time, Isaiah realizes his mission: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: because mine eyes have seen the king, the Lord of hosts." The soul sees its true nature, not by concentrating its look inward upon itself, but by intensifying its look outward upon God, and by considering itself in juxtaposition with Him as God lays bare the soul. Clearly, this experience of Isaiah was more than meditation but it bears all the ingredients of meditation and its derivatives. The result of this "meditation" was not passivity, or inactivity, or inertia. Rather, it was the ultimate in activity of a transformed soul, mind, and will. The end of Isaiah's meditation and contemplation of God was the giving over of himself almost in ecstasy into the active service of God: "And I heard the voice of the Lord, saying, Whom shall I

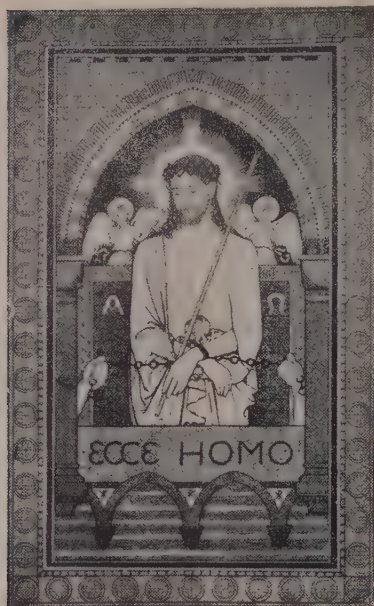
send, and who will go for us? Then said I, Here am I: send me."

In this mystical experience resulting from meditation and contemplation of God—ecstatic experience given to few men—the place is of tremendous importance—the silence of the Holy of Holies, the Temple, a place apart from the noise of the world. So is the *look towards God* which stirs the mind, affections, and soul. In this use of the imagination and the scene envisioned, the soul comes to see its dullness or beauty in relation to the glory of God. Having seen itself in the light of God, and in juxtaposition with Him, the soul desires to reverse itself and unite with its first Love.

Purely psychological (as distinct from Christian and Catholic) meditation uses God as a means, an aid, rather than acknowledge Him to be the End. If the meditations are purely philosophic or scientific there is some reason for such a doctrine, but religious meditation cannot be allowed to fall into this category. Modern psychologists still think with Josey, in his book *The Psychology of Religion*, that a "belief in God" is an "aid" to meditation. In a sense God is an "Aid" to all forms of meditation. But in the case of religious meditation He is also its very Essence. The Catholic Christian holds God to be the End of meditation, and union with Him to be its ultimate purpose.

Meditation is not an end in itself. Its purpose is frustrated by simply directing one's look inward upon the mind and soul. The look stays there. By neglecting to shift its look upon perfection outside itself the mind becomes unable to evaluate properly the rightness, wrongness, or virtue, if any, of its condition. Of what value is introspection which is unable to free the mind and soul from self-slavery and direct them to a state of perfection higher than themselves?

Mental prayer is the lifting up of the whole mind and soul to God in sheer love of Him, and for the purpose of a personal offering to Him to use as He wills. The awareness of God through this silence and meditation transcends all the laws manifested to very human, very finite, and very puny men.



## The Judge is Judged

BY MELITO OF SARDIS

THE earth shook, and its foundations trembled; the sun fled away, and the elements turned back, and, the day was changed into night: for they could not endure the sight of their Lord hanging on a tree. The whole creation was amazed, marvelling and saying, "What new mystery, then, is this? The Judge is judged, and holds His peace; the Invisible One is seen, and is not ashamed; the Incomprehensible is laid hold upon, and is not indignant; the Illimitable is circumscribed, and doth not resist; the Impassible suffereth and doth not avenge; the Immortal dieth, and answereth not a word; the Celestial is laid in the grave, and endureth! What new mystery is this?" The whole creation, I say, was astonished; but, when our Lord arose from the place of the dead, and trampled death under foot, and bound the strong one, and set man free, then did the whole creation see clearly that for man's sake the Judge was condemned, and the Invisible was seen, and the Illimitable was circumscribed, and the Impassible suffered, and the Immortal died, and the Celestial was laid in the grave.

For our Lord, when He was born man, was condemned in order that He might show mercy, was bound that He might loose, was seized in order that He might release, suffered in order that He might feel compassion, died in order that He might give life, was laid in the grave that He might raise from the dead. *The Ante-Nicene Fathers*, VIII, 756.

Melito was Bishop of Sardis (one of the seven churches of the Revelation) in the latter part of the second century. His life is clouded with great obscurity, but the scanty information seems to indicate that he was a voluminous writer of considerable ability and widely esteemed. Unfortunately there are little more than fragments surviving and these often in quotations by other authors.

Theologically his importance lies in the clarity with which he saw the meaning of the Passion and the work of our Lord. This is indeed remarkable when we bear in mind his early date. The passage here given is from his *Discourse on Soul and Body* which exists only in a Syriac fragment. The character of this excerpt well justifies the assertion of St. Jerome that Melito was an eloquent preacher.

There seems to be some question as to whether Melito was martyred or not. Polycrates wrote in 194 (a time of persecution) that he was dead, but since he does not mention that he had died a martyr, it would seem that he may have escaped violence.

# The Church and Liturgy

BY C. KILMER MYERS

THE liturgy (by which we mean primarily the *action* of Christian worship) is the Church breathing, living, functioning in the world. It is the manifest church joined with the hidden Church, the moment when the earthly altars are one with the Heavenly Altar. It consists therefore, of two essential movements: the earthward action of the selfless love of God and the heaven-ward response of those who are *in Christ*, who constitute the Holy community, the New Israel. Liturgy is intensely personal and yet the reality of its action is objective in the sense that it is never dependent upon human feelings or notions, but upon God, who is the *prins* of every activity. Mark that the Divine Office really begins with the words, "O Lord, open *thou* our lips." Nor does liturgy in any sense ever create this grace of God. It presupposes it, communicates it, makes it available in the here and now, dynamically appropriable. It is never forceful or mechanistic; it assumes that man is free to say "Yes" to this selfless love made manifest, or to reject it. But it knows that if we are counted worthy," in the words of the *Apostolic Tradition* of St. Hippolytus, it is because God has made us so, which is the same as saying that He has set us free. *Everything in Liturgy goes back to God.*

And the Liturgy, the public worship of God through the Christ by the Spirit-filled Israel, is simple, known, obvious, never esoteric, bent to our human participation, i.e., the action of the whole community of Kings and Priests, each level of which has its own work or liturgy to perform. Yet, it is also *hidden*, a holy symbol, a Mystery before which even the highest angels shield their faces. The Mystery is a dangerous reality. "He who comes near me comes near fire!" The liturgy is a Mystery to the world which does not understand; it has been made manifest to the Church even though it is still hidden in all its meaning and will remain so until the Last Things

come upon us. And though the liturgy is public (all the world may see it done), it is still *private* because only those who are *in Christ* have any understanding, *Gnosis*, at all.

Even the primary words of liturgy are mysteries in themselves and are therefore filled with power. Some of these words are Creation, Incarnation, Redemption, Sanctification, communion, fellowship. Our appropriation of the saving quality of these communal, tradition-hallowed words does not depend upon the correctness of our theology *about them*: the learned doctor may be damned and the unlettered mechanic saved. And these words are also dangerous because they are so powerful. They may not be tampered with in the interests of modernity; their fire burns deep in the heart of man and his tribe.

The Liturgy speaks to man in his physical-psychical totality; it has to do with the whole man. The Body of Christ preserves *my body and my soul*. But the reality working in liturgy is not Super-nature coming down on the top of nature, the distinction remaining, but rather the fusion of one with the other, a dynamic correlation in which nature is not destroyed or transsubstantiated, but completed, and used as God intended for He *wills* to be embodied; this is His habit . . . to become incarnate. It is God using His own, good creation; God, so to speak, spiritualizing, hallowing, the inanimate so that we who are persons may become involved in a Holy Meeting through the symbol.

The Liturgy, then, sums up what we mean by the Christian Way. But it is not only meaning, it is meaningful *activity*. It is God in action and it is man answering out of the depths of his freedom. And to discern the Lord's Body, which is His Church, is to see all this, to understand it in faith, to participate in it. One comes to know the Church through liturgy; and there is no history of the Church apart from the liturgy

which expresses, conveys, embodies, dramatizes the very Gospel of God. In the liturgical moment there occurs an *anamnesis*, an actual re-calling of the divine event. Even in a Holy Day *we are joined with what we commemorate*. Through the remembrance of the suffering of the martyr we are joined with the suffering of the First Martyr, the Fundamental Martyr, the Christ. The Christ-Mystery is the basis of the Martyr-Mystery. All acts of the martyrs are fruits of the seed sown at the cross of Christ. The triumph of the martyr is therefore, at bottom, a victory of Christ. As behind the Eucharist-celebration, ever repeated, there stands the once-for-all and yet continuous sacrifice of the Lord, so is the annually repeated feast of the martyr the symbolical representation of the everlasting feasting, the same moving-out-of-time of the Passion-act. The *Sanctorale* is not a mere recollection of a past event; it is a making-to-be-present-again in mystery of the passion of the saint. The saint's passion is *today*.

And as it is impossible to separate the Gospel from the Church or the Church from the Gospel, so it is equally impossible to separate or omit liturgy from what is meant by Christianity. *They are one*. And this assertion is not meant in the least to be theoretical, but pre-eminently practical. For when my one-ness with the Church, which is to say with Christ, fades, it is not first of all to theology for correcting conceptual statements that I turn, nor is it to Church History; nor to ethics; nor even to the Biblical text itself. It is rather to the divine *acting* that I turn. It is to the water-washing of my Baptism, to the Spirit-filling of my Confirmation, to the cleansing of my penance, to the healing of the oil of Unction, to the banquet with the Crucified and now Risen Lord, to the Christophany in the Supper. Then am I reconciled with God through Christ in His Spirit-filled Church. *I act*. Not in the sense that my human act can do anything for God, or add anything needful to God's act, but in the sense that I willingly and trustfully make a decision in the Face of Him who confronts me. As I worship sacramentally, or so to say, incarnationally, I am one with the Church.

The Liturgy is the very Hand of Christ which heals, binds up wounds, restores brokenness to wholeness. Witness the mighty throng of the healed. They are those who have bowed their heads to the Hand of Christ at the font and at the altar. The Liturgy of Serapion reads, "Thou art the Fount of life . . . who reconcilest thyself to all, and drawest all to thyself through the Advent of thy beloved Son; make us, O Lord, beseech thee, to be living men." Such healing and restoration comes only in that unity and community which characterizes the Church's life. And so St. Augustine interprets the words, "Give us this day our daily bread" of the Eucharist, saying, "The power which is here referred to is unity, that we, being incorporated in his body and made his members, *may be that which we receive*." And again he says, "If then you are the Body of Christ and His members, then that which is on the altar is the mystery of yourselves; *receive the mystery of yourselves*." Here, then, at the altar, you have that which "was from the beginning" which we have heard, which we have seen with our eyes, and our hands have handled of the Word of life." And the prayer of the liturgy that "He may dwell in us and we in Him" is realized by the faithful in the ecstatic moment of eating and drinking. And there is also a realization in the depths of the sub-conscious.

Liturgy is *never* theoretical. Theologians have often conspired to make it so and the history of the Church is littered with the dry bones of eucharistic controversy. Liturgy is *practical*; it has to do with the life of real persons; it is related to the human situation of sin and suffering, disease and tragedy. It is last of all a *text* to be dissected by the archaeologically-minded. If man's only interest in liturgy is to do this or to quarrel about the ceremony which surrounds the text, he is blasphemous. To many of us have a merely aesthetical view of liturgy and when this is the case the chances are that our view of the Church herself is detached, an "observer's" view, however correct theoretically. The question each of us must constantly ask is not, Was the rite correctly performed, but Was I in

lived in it? Did I *know* (in the way the whole Man knows) that *this* morning, at *this* altar, that *this particular* celebration of the Eucharist was an event with even cosmic significance; that its spiritual reverberations will not cease until the Last Things come upon us; that at its mystic moment there were stirrings of deep, mysterious forces and powers when the New Being made his advent and epiphany; that I, with all my brethren, was made one with the God-man in his dying and rising. This is the question: *As I involved, did I participate?* It is *not* the question of my brother's involvement considered questionable because he desisted from some outward ceremonial acts or because he performed too many of them. The question behind all questions is *Did I discern the Lord's Body?*

The liturgy is supremely concrete. It has particular times and places which are proper to it. It belongs to no single priest or the medium of his private devotions. For us, members of this community, the place for such occasions is this chapel. Here is the place of sacrifice and banquet, our place of Holy Meeting, of covenanting. Not some church appointed to our taste but away. *This* is the place. And it is a most holy place. Consider the Church-in-action here within these walls; the number of the prayers which have here ascended upon the very stones are soaked with them; consider what holy gifts, what sacred mysteries, have rested upon *this* altar stone. Consider what pain and sorrow have been suaged at this altar rail. Consider the brethren in Christ: the faith and the lack of it; the holiness and the absence of it; the defeats and the victories; the fallings and the risings; the deaths and the resurrections . . . all which this altar-place mirrors. The church has her many holy places and this, my brethren, is ours: crowded with the angels and archangels, the whole company of heaven, the known and the unknown, the Peters and the Judes, who, in their time, have eaten of the Bread. Here is the Body of Christ. Do you discern it? Do I discern it?

And so, were one to ask me, Where and what is the Church, I would not first of all

send him to a *Summa*; I would lead him to some high mountain and would say, "*Here*. See her glorious Baptismal apparel; see her children passing through the Red Sea to the other side of fear and tragedy; listen to her Song of Songs, 'Black am I but beautiful, daughters of Jerusalem.' Black because of the infirmity of human nature; beautiful through the loveliness of grace. Black because of sin; beautiful through the Mystery of Faith'."

And I would say, "See them gathered about that bishop's tomb to eat the Bread in memory of his birthday in the Roman arena. See the Oil upon the heads of the sick and the dying. See them living in a broken world, gathered about all that remains of unity, wooden tables, golden altars. Behold the healing Christ! Behold the Church!"

And lastly I would say to the questioner, "You have seen the Church and but one thing remains for you to do: Come and kneel with us before God's Board and say to the Head. 'Jesus Christ save me . . . here in Thy Body'."



# The Stained Glass at Holy Cross

BY ROBERT L. JACOBY

**T**ASTE and Fashion have always influenced Art throughout the ages, and Stained Glass has not been an exception to this most important and at times not too discriminating mode of growth and progress. The Middle Ages, in which the Art of Stained Glass arose, developed, reached its zenith, and eventually saw the first stages of its decline, owes much of its artistic importance to this very fluid element of human achievement. It must always be remembered that not all works of Art produced in medieval times were first rate. Much was mediocre, some badly done. But there was always one factor which transformed and redeemed it—all was done (in ecclesiastical buildings, at least) for the glory of God. And further, craftsmen and artists by training treated their respective works only as part of a whole. Individualism and personalism emerged only toward the end of the Middle Ages, so that today, as we inspect any work of that period, great or small, *in situ* or as transported to museums, we are amazed how seldom any particular work bears the name of its designer or executant.

In the realm of stained glass styles changed as they did in architecture, and the century of production is enough to mark its chief distinguishing characteristics. Change seems to have resulted to keep pace with the architectural surroundings. Architecture was stimulated to new heights by an element that still continues to influence life to this very day. We think of "bigger and better" as being peculiarly American in flavour. But, if you should come upon an account of any projected plan for building a new church, cathedral, abbey, or chapel in the Middle Ages, like as not you will see directions such as this, "build a Church at such and such a place, as like as possible to the one recently erected at so and so, *only better*." The same was true of stained glass. New windows were installed in new buildings, like some recently installed elsewhere, only improved.

There is one curious aspect of stained glass that should be noted, for it has an important bearing on contemporary design. The very earliest extant remains of stained glass are amongst the finest windows known. In other words, windows of the XIth and XIIth Century (there are no remains earlier) are considered to be the ideal of stained glass design. Windows in the XIIIth, XIVth and XVth Century were splendid achievements but decreasingly so, so that by the XVIth Century they can definitely be termed inferior.

Size bears a significant part in the gradual decline. XIIth century windows were usually small as compared to the amount of stone work surface of an interior. By the XVth century this had so changed that so many buildings seemed to be nearly all windows. Oddly enough, instead of the smaller early windows being light in colour value, with a gradual change to darker in the XVth Century, it is just the reverse. A XIIth Century church completely filled with contemporary stained glass must have been extraordinarily dark. There are several examples of the XVth Century extant, revealing a great flood of light filtering through windows in which white glass predominates. Greater size meant greater cost, so that only sections of large openings were filled with figures of rich colour. But even small XVth Century windows contained much white glass—was an integral part of the style then in vogue.

Other differences in style between the two periods are briefly these:—The XIIth Century—deep colours, rich blues, reds, gold, emerald green, brownish purple, light purple-brown for flesh parts, white used sparingly: design was highly stylized, pieces of glass were small: nothing that could be described as pictorial is found in glass of this period. The XVth Century—white glass predominates (white usually in delicate tints, greenish, yellowish, etc.), drapery generally in colours as before, b

colour used sparingly: design inclining toward the pictorial but still rather formal; pieces of glass larger, hence less lead used; canopies over the figures, and scenes typical and covering a large part of the window.

Since the glass at Holy Cross is found in only a few windows, and is representative of the best work of the Twentieth Century, which has witnessed the revival of Glass-work, utilizing once again the principles of ancient craftsmen, only two centuries are mentioned in detail, and nothing need be said of the depths to which the Art descended in the last century.

Before describing the glass itself, it seems fitting to note a few of the salient features in creating a window in the ancient style. After the preliminary sketch is completed and approved, a full-size drawing is made in charcoal on white paper, showing every detail, including the lead lines. It is most important to observe that the lead lines are an integral part of the design, requiring much skill in disposing them properly. They serve to strengthen the design both artistically and physically. Patterns are then cut out of heavy paper, and pieces of glass of the desired colour cut the size of each pattern. Let it be carefully noted that the glass comes already coloured, in a wide variety of hues. Special glass is used, made for the purpose, and is called antique, for it contains bubbles, streaks, etc., is of uneven thickness, and on the surfaces shows many lines and indentations. All these contribute to the jewel-like effect of the finished window, for they serve to break up the transmitted light. Only one colour is applied to the glass afterward, and that sparingly—the silver stain, painted on the outside of white glass to impart a gold colour. This is used only in the later period, Fifteenth Century and on, chiefly to pick out details on larger surfaces, such as canopy crockets and finials, jewelled drapery or clasps, and lettering. The only other colour painted on is a rather translucent black, which of course brings out the details of drapery lines, features, hands, lettering and blacking out. This same pigment applied with more water is lighter, thus creating any gradation of shadow. This paint is fired in at about 1200 degrees Fah-

renheit, and becomes an irremovable enamel on the glass. The pieces are then joined together with lead shaped like an I-beam, soldered, all the cracks and spaces filled with a special cement, whereupon the window is ready to be installed.

There are six windows filled with stained glass in St. Augustine's Chapel. The Rose Window, lately installed, and the small window over the shrine of our Lady, are done in the early manner. The Rose Window contains nine circular panels. The cen-



NOTRE DAME DE LA BELLE VERRIÈRE  
Chartres Cathedral

tral one shows our Lord's Ascension, while around it are eight smaller circles depicting the Annunciation, The Visitation, the Nativity, the Baptism of our Lord, the Miracle at Cana, the Crucifixion, the Resurrection, and the Appearance to St. Thomas. While the drawing of the figures shows its recent origin, the whole feeling of the window is that of the late Twelfth Century. Deep colours are used throughout, with almost no white glass. The small panel of the Coronation of the Blessed Virgin over the Shrine of our Lady is likewise inspired by the same period.

In sharp contrast are the other windows, three in the west end of the Chapel, and the one in the Lady Chapel. These represent the best traditions of the Fifteenth Century. All are done in the same manner, a large figure placed in a canopy. The figures contain some very beautiful coloured glass, but the remainder of the glass is so-called white, really tinted glass. The window in the Lady Chapel depicts the Virgin and Child, while the windows in the west end show the English Saints Chad, Aidan and Dunstan. This style was the one so popular in England in the latter part of the last century, but its windows suffered because they were so mathematically perfect in the canopy-work. If you will examine the examples at Holy Cross, which is easily done, for they are so low, you will note that the lines do not exactly meet as they pass from piece to piece. In other words there is evident the hand-work of a master craftsmen, in sharp contrast to the mechanical perfection of larger factory productions. These windows, both early and late, exhibit the naïveté so characteristic of medieval work. They lend distinction and genuine devotional charm to the interior of an altogether lovely Chapel. It is sincerely hoped that any further additions to the stained glass at Holy Cross will carry on the noble traditions thus far represented.

(Note by the editor: the Coronation window alluded to was designed and installed by Fr. Jacoby himself and "carries on the tradition" nobly. By a happy conceit, our Lady, in her azure robe, fades almost completely into her heavenly background.)

## Intercessions

*Please join with us in praying for:—*

The safe return of Fr. Packard.

Fr. Superior's mission at St. Thomas Chapel, New York, Feb. 29-Mar. 5.

Fr. Parker's mission at St. Peter's, Danville, N. Y., Feb 29-Mar. 7.

Fr. Hughson's quiet day at St. James Scarsdale, N. Y., Mar. 5.

Fr. Tiedemann's school of prayer Trinity Cathedral, Phoenix, Arizona, Mar. 7-9.

Fr. Adams' mission at the Church of the Incarnation, Detroit, Mar. 7-14.

Fr. Gunn's noonday preaching at Christ Church, Raleigh, N. C., Mar. 7-14.

Fr. Tiedemann's school of prayer Epiphany, Flagstaff, Arizona, Mar. 11 and 12.

Fr. Superior's retreat for men at the Church of the Good Shepherd, Rosemont, Pa., Mar. 13.

Bp. Campbell's quiet day at St. Agnes, Washington, Mar. 13.

Fr. Baldwin's retreats at St. George's, Utica, Mar. 14 and 15.

Fr. Tiedemann's school of prayer at St. Luke's, Prescott, Arizona, Mar. 14-16.

Fr. Superior's mission at St. Luke's, Germantown, Mar. 14-19.

Fr. Harrison's Mission at St. Cyprian's, New York City, Mar. 21-26.

Fr. Superior's noon preaching at St. Paul's, Auburn, N. Y., Mar. 22-25.

Fr. Tiedemann's Holy Week preaching at St. Paul's, San Diego, Mar. 22-26.

Preaching of the Three Hours by various Fathers of the Order at Buffalo, Peekskill, New York City, Utica, and Ashmont.

## Contributors

Fr. Chauncie Kilmer Myers is instructor in Ecclesiastical History at the General Theological Seminary, New York City.

Fr. Carroll E. Simcox is chaplain at St. Francis' House, Madison, Wisconsin.

Fr. Ralph E. Coonrad is vicar of the Church of St. John Baptist, Philadelphia.

Fr. Robert L. Jacoby is an Oblate of Mount Calvary and assistant at the Church of St. Mary the Virgin, New York City.



*(Courtesy of the Metropolitan Museum of Art)*

Fr. Superior gave a retreat for clergy of the Diocese of Louisiana, and addressed the New York Altar Guild.

Fr. Baldwin conducted missions at St. Ambrose's, Montreal, and at St. Francis' Church, Madison, Wisconsin.

Fr. Parker conducted a mission at St. John's, New Rochelle, N. Y.

Fr. Adams conducted a quiet day at Ascension Church, Troy, N. Y., and preached at St. John's, Cohoes.

Fr. Gunn conducted a mission at the Church of the Epiphany, Ventnor City, N. J.

Fr. Hawkins addressed the Woman's Auxiliary of St. Mary's, New York City, and conducted a retreat at Greenville, N. Y.

# An Ordo of Worship and Intercession, Mar.-Apr. 194

- March 16 Tuesday V Proper Mass col 2) of Lent pref of Passiontide unless otherwise directed through Maundy Thursday—*intention for the homeless, destitute and starving.*
- 17 St Patrick BC Double W gl col 2) feria 3) of Lent LG feria—for the Church's missions.
- 18 St Cyril of Jerusalem BCD Double W gl col 2) feria 3) of Lent LG feria—for just settlement of the troubles in Palestine.
- 19 St Joseph Spouse of the BVM Double I cl W gl col 2) Compassion BVM 3) feria 4) of Lent cr pref LG feria—for all Church schools.
- 20 Saturday V col 2) St. Cuthbert BC 3) of Lent—for the rebuilding of churches destroyed in the war.
- 21 Palm Sunday Semidouble V Before principal Mass blessing distribution and procession of palms (at other Masses LG from that service) at Mass cr no commemoration of St Benedict this year—for a devout observance of Holy Week.
- 22 Monday in Holy Week V col 2) Palm Sunday—for all Religious.
- 23 Tuesday in Holy Week V col 2) Palm Sunday—for all priests, especially in hearing confessions.
- 24 Wednesday in Holy Week V col 2) St Gabriel 3) Palm Sunday—for the peace of the world.
- 25 Maundy Thursday Double I Cl V At Mass W gl col 2) Palm Sunday cr after Mass procession to the altar of repose—thanksgiving for the Blessed Sacrament.
- 26 Good Friday Double I Cl B No Mass office of the day as appointed—for all sinners.
- 27 Easter Even Double I Cl V No Mass of the day at first Mass of Easter W gl—For all who are to be baptized.
- 28 Easter Day Double I Cl W gl seq cr pref of Easter until Ascension unless otherwise directed—thanksgiving for the Resurrection of our Lord.
- 29 Easter Monday Double I Cl W gl col 2) Easter seq cr—for a love of the Holy Scriptures.
- 30 Easter Tuesday Double I Cl W gl col 2) Easter seq cr—for the Community of the Resurrection.
- 31 Within the Octave Semidouble W gl col 2) Easter or for the Church or Bishop seq cr—for all the Church's children.
- April 1 Within the Octave Semidouble W Mass as on March 31—for grace to take humiliations.
- 2 Within the Octave Semidouble W Mass as on March 31—for the sick and suffering.
- 3 Within the Octave Semidouble W Mass as on March 31—for those recently baptized and confirmed.
- 4 Low Sunday (1st after Easter) Gr Double W gl col 2) St Isidore of Seville BCD cr—for guidance all who are in perplexity or doubt.
- 5 Annunciation BVM Double I Cl W gl col 2) St Vincent Ferrer C cr pref BVM Alleluia instead of Gradual in festal and votive Masses till Trinity—for a true faith in the Incarnation of God.
- 6 Tuesday W Mass of Easter I gl col 2) of St Mary 3) for the Church or Bishop—for the Faithful Departed.
- 7 Wednesday W Mass as on April 6—for St. Andrew's School.
- 8 Thursday W Mass as on April 6—for the Holy Cross Liberian Mission.
- 9 Friday W Mass as on April 6—for Mount Calvary, Santa Barbara.
- 10 Of St Mary Simple W gl 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the Community of St Mary.
- 11 2nd Sunday after Easter Semidouble W gl col 2) St Leo BCD cr—for the reunion of Christendom.
- 12 Monday W Mass of Easter II gl col 2) of St Mary 3) for the Church or Bishop—for growth in the practice of retreat.
- 13 St Justin Martyr Double R gl—for all who explain and defend the Catholic Faith.
- 14 Wednesday W Mass as on April 12—for the Church's work among college students.
- 15 Thursday W Mass as on April 12—for the summer conferences.
- 16 Friday W Mass as on April 12—for all our friends.

NOTE:—On the days indicated in italics ordinary requiem and (out of Lent) votive Masses are permitted.

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The S. P. C. K. (Sheldon Press) of London notified us that copies of Father Hughson's book WITH CHRIST IN GOD are on the way. The price is \$3.25, but we cannot promise immediate delivery. The subtitle is "A Study in Human Destiny" and the book is undoubtedly the author's greatest work.

The reception accorded "Saint Augustine's Prayer Book" surpassed our fondest hopes. For the present it is available in one binding only—blue cloth. Later, (much later, we fear) we may be able to offer it in other types of binding.

Our stock of the book "Religious Communities in the Episcopal Church" is running low. The Press took such a loss on this publication that we are now asking \$1.50 per copy. It is quite possible that a Third Printing will be called for. If we were to produce the book today we would have to set the price at \$2.50 as printing costs are the highest on record.

Ad Clerum: If the Reverend Clergy who are reading the articles "The Calendar of Christ" by Fr. Simcox, and would be interested in having them in book form, will write us, we will consider such a publication. We shall be glad to hear from the laity as well. But . . . we make no promises!

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